

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 26.—Vol. XVI.

Saturday, July 1, 1854.

Price One Penny.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

AT A MEETING OF ELDERS AND HIGH PRIESTS, IN THE TABERNACLE, GREAT SALT LAKE CITY, WEDNESDAY, APRIL 7TH, 1852, AT SIX O'CLOCK, P.M., BEING THE SECOND DAY OF THE SPRING CONFERENCE.

(From the "Deseret News," Feb. 16.)

It may be considered that we are a mixed congregation, consisting of Bishops, Seventies, High Priests, Elders, the Twelve, and the First Presidency; but I consider we are, strictly speaking, a meeting of the Elders of Israel, for if we were to be instructed in the duties of any one of these Quorums, that instruction would be equally good for all.

This vast concourse of persons are all Elders in Israel, with but a very few exceptions, for there are some Priests, Teachers, and Deacons present, but not a great many. The greater portion of the male members of this community are Elders in the Church, and, as Elders, we are to be instructed so as to obtain an understanding of all things pertaining to our duty.

We have heard and felt sufficient to know that the wisdom which is to be obtained in this kingdom, is more satisfactory to us than the boasted wisdom of the world. This is appreciated by the majority of this assembly, if not by all. The knowledge possessed by this people is of more value than all the knowledge of the world put together, and infinitely greater. In this kingdom you will find the root of all science, and that, too, in men who have not been taught the sciences, after the manner of the world. They understand

the origin of science, and can trace it through the life of man, much to their satisfaction. Let any man who possesses the Holy Ghost, though never taught the sciences but a very little, hear a learned man exhibit the principles of any science, he understands the origin and proper bearings of the subject treated upon by the speaker, through the increased rays of that light which lighteth every man that cometh into the world. This is to us a matter of no little satisfaction.

I have many cogitations with regard to this work of the last days, and the prosperity of this kingdom; yet I have learned, years ago, that the Lord stands at the helm that guides Zion's ship. He is its dictator, and unless we work exactly to the line that is marked out by him, our works will be in vain. This has been my experience from the beginning. In every branch and avenue of our lives, we must learn to work to the line of truth; it is for us to know what ought to be done, and then do it. Though there should be no earthly prospect of accomplishing it, we can certainly try; and if we try with all our might, that act will prove at least a resolute and determined mind, adorned with patience and perseverance. And if, with all our resolute endeavours, we are still unable to accomplish our purpose,

the Lord will be very likely to stretch forth His hand, and give the victory.

Perhaps before we get through with this Conference, we shall ask such a favour of the Bishops as we asked of them last Conference; which was granted to the letter, and that most rigorously. The brethren are rigorous with themselves, for they have paid their tithing willingly, and I do not know that the Bishops have had to urge them any to the fulfilment of this duty. However, some, on the first reflection, thought it seemed impossible for them to comply with it, and some thought that our request was inconsistent; but with a little more mature reflection, with a little faith and prayer, they brought themselves directly to obedience. I think this has been almost universally the case. If we should now call upon the Bishops for a favour, it would be to grant us a little assistance with regard to our purchasing and laying in lumber, nails, glass, and other merchandise, to supply our future wants. I wish each ward to bear their share in this matter. I mention it that the Bishops may be alert in their feelings.

Now, brethren, can we fight against and subdue ourselves? That is the greatest difficulty we ever encountered, and the most arduous warfare we ever engaged in. This will apply most perfectly to the brethren who have gathered with the Saints. When we are out in the world, we preach faith and repentance; so that the Saints bring the knowledge of first principles with them to the gathering place. Your next step is to enter into the study of this. A man may learn letters, and study all the various branches of scholastic education to the day of his death, but if he does not attain to strict self-discipline, his learning will not amount to much. The catalogue of man's discipline he must compile himself; he cannot be guided by any rule that others may lay down, but is placed under the necessity of tracing it himself through every avenue of his life; he is obliged to catechize and train himself, for he knows his own disposition the best—its fortified and unfortified parts; he is therefore the most fit to school himself, until every particle of the man is brought into subjection to the law of Christ.

When you had obeyed the first ordinances of the Gospel, then you discovered that the Lord had set His hand to gather

Israel, that Zion might be built up, and Israel gathered from the four winds. These doctrines have been taught and re-taught, again and again. I think there is not a man here who did not fully understand them while in his native country; there may be a few exceptions among those who have by chance fallen into the society of the Saints at the gathering place, where their first acquaintance was formed; and consequently have not had the same opportunity of hearing the first principles, as others have had in the world. Now we enter this school to be planed, squared, and polished.

Suppose we admit of malice, anger, and wrath, in our hearts; steep ourselves in wickedness, by taking the name of God in vain, by entering into every kind of outbreak and transgression, by defiance to every wholesome law, by neglecting our families, physically, mentally, and morally, and by neglecting our brethren and ourselves; our former repentance and baptism for the remission of our sins will not profit us, through indulging in sin afterwards, but all our former sins will again be upon us, and we must atone for the whole. Then let us cleave unto righteousness; learn to do well, and continue to do so all the days of our lives, that our former sins may not stand against us. This is our duty.

If every person in the community would correct his own errors each day he lives, the errors of the whole would continually be effectually corrected. For where is there a man, who, by preaching on a text from the Bible, or the Book of Mormon, can correct the faults of the people? That may be done until they go into their graves, and little or no good result from it. I mean to correct my own faults, and it is for you to do the same. It is an individual business, over which each man must preside, until every fault, in our whole lives, is corrected, and we are sanctified before the Lord.

If your neighbour suffers his cattle, or his children, to trespass upon your property, never retaliate, or speak an angry reply, for this will engender a spirit of anger in him. Consider well before you suffer your minds to be irritated in the least; suffer them not to be agitated until your blood is boiling with rage before you are aware; but step and reflect, coolly consider, and quietly reason with the person or persons who have trespassed upon

you, and show them the nature of their transgression against you. If they continue in the same course of conduct, reason the stronger with them, without quarrelling. Thus bring your passions down into subjection to your will, and cultivate an even unruffled temper, until you can perfectly control yourselves at all times, in all places, and under all circumstances. Then our affections and feelings would become congenial to those of the angels of God, and we should continue to increase in that Holy Spirit which would prepare us for the society of holy beings. This is our school, and a profitable one it is to the Elders of Israel.

Why I mention these things is, that you may understand, as quick as you have believed, and have been baptized for the remission of your sins, that you have then further duties to perform. To be continually repenting is not required of us. If the Elders of Israel could do all that is required of them, they would not need to repent, but they would seek continually to walk in the paths of truth, virtue, and holiness. It is not in keeping with their calling, to be fighting and quarrelling with their brethren, or treading upon the sacred rights of others; but it is their duty to walk in the paths of righteousness all the day long. And they will be

chastened again and again, until they do it.

This is my teaching to the people continually. We do not care about hearing an overgrown Gospel sermon preached here, for the people understand it perfectly already; but do they understand the principle of self-control, and of properly ordering their lives and course before the Lord? Do the Elders of Israel understand all that the Lord requires of them? They do not. This belongs to other branches of the same celestial science. This perfect science requires men and women to be in the school all the days of their lives; and they will not see a single day in which they will not learn some truth with which they were not before acquainted. They can learn from themselves—from the world—from the government of heaven—from the management, government, control, doctrines, and laws of eternity, which will yet be exhibited before us. The Lord has established the world with its varied productions, for the education of His children, that they may improve upon little things first, and so continue to increase, grow, and strengthen, until they become perfect men in Christ Jesus. These are the duties, and this is the situation, of the Elders at home.

(To be concluded in our next.)

PROGRESS AND GOVERNMENT.

BY ELDER J. A. LITTLE.

Progress! Progress!! is the great cry of the nineteenth century. It has been but a series of successive changes, and new discoveries in science, adding to wealth and luxury, and mostly tending to corrupt and enervate.

Have the last fifty years strengthened the cords of society, by increasing the civil and domestic virtues, or the honour and probity of statesmen? Or have they placed the principles of government upon a more substantial basis? Are mankind advancing in the principles of universal love and brotherhood? Let the gloomy prospects of the present, for the future, and the gathering clouds of war, answer.

Has all the light and intelligence of the age developed one solitary principle that

tends to raise mankind towards the perfection of Deity, except what the Lord has revealed through His servants, the Prophets Joseph and Brigham?

These are some of the tests by which to judge of real improvement in the condition of society.

Nations have only risen to fall again, because the superstructure of society has been based upon principles of man's invention, instead of those revealed from the great fountain of all government. God made man for the great and noble purpose of preparing him to dwell in His presence, in the light and intelligence of eternity. But from creation until now, he has grown weaker in his generations, by corrupting his way on the earth, break-

ing the revealed laws of heaven, as well as those directly implanted in his organization, until he has become the weak creature of a few days, months, or years at the most, struggling for existence through this life, and making no preparation for the next, which is shrouded in darkness to all who have not the light of revelation, by which to see its opening glories.

The statesmen, philanthropists, and various Christian sects of the day, have invented and endeavoured to carry out a variety of plans for the amelioration of the human family. But all alike have failed to accomplish the object designed. And when it appeared as though nothing but degeneration, death, and ruin awaited the beautiful creation of God, He again condescended to reveal principles for the regeneration and salvation of both body and spirit, striking at the root of the evil, and commencing the work of reform on the basis of Eternal truth, guiding His servants by the dictates of continual revelation.

He has brought again to earth the institution of celestial marriage, as it has existed from eternity, was practised by the fathers, and will continue to be practised on the earth, by the righteous, through all time to come. This institution, when carried out and enforced, will check the degeneration of the human species, by preventing the abuse of those organs made to righteously increase the kingdoms of God, instead of being abused in the gratification of mere lust. This is a favoured institution of the Almighty—under it the best men of former ages, and the Lord's chosen people, were raised up; under its regenerating influence Israel will be gathered in this, the dispensation of the fulness of times, to carry out the work of the fathers, Abraham, Isaac, and Jacob, in raising up a numerous and noble posterity, who shall inherit the earth in righteousness, and be exalted in the eternal worlds.

Where the world was three centuries ago, with regard to science—entangled in the cobwebs of ignorance, bigotry, and superstition, it is at the present time in reference to religion, chained down in darkness, by the force of education, the influence of the priests, and the spiritualizing away of the Scriptures, until the people have become so accustomed to darkness, that they recoil from the light when it approaches them,

Government, in order to be permanent, must be established upon the principle of insuring the greatest good to all, instead of to the few who may assume to themselves the right to live at ease on the toil and labour of their fellow-men. The principle of those that govern labouring for the general good, without regard to personal interest, will insure universal love and confidence between the ruler and the governed. Where is there a government, founded and carried into practical operation on this principle? We may challenge the world to produce a single example of this kind, excepting among the Latter-day Saints in the territory of Utah. In reviewing the present condition of society, we are reminded of the old proverb—"Big fish always live on the little ones."

How vain for kings to talk of the Divine right to rule dominions obtained by conquest, intrigue, and corruption, instead of being received from the God of heaven, and being given, maintained, and controlled by His power, and by direct revelation through His servants. Christ, in speaking of the world just before his second advent, says, "Because iniquity shall abound, the love of many shall wax cold." How truly does this apply to mankind at the present day (the very time for which it was intended), as shown forth in their intercourse with one another—continually seeking to build themselves up by pulling down their neighbours. This principle is carried out, in the ordinary business affairs of life, by the various Christian sects of the day, and by the nations of the earth, in the constant efforts they are making to weaken and destroy each other. The Lord will, in His righteous judgment, grant them the desire of their hearts, until they are wasted away, and the few that remain will begin to realize that there is a God in heaven, and seek to know His ways, and keep His commandments, and accept of the Gospel, which has been revealed to Joseph Smith, by the angel spoken of in Rev. xiv. 6—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Latter-day Saints are controlled by mutual love and regard existing between the ruler and the governed. Those in au-

thority study the rights and interests of all, without partiality or favour, every person in the community standing upon the merits of his individual integrity and ability, without regard to wealth or parentage. Those in authority make any personal sacrifices that the general good may demand, and require the same of all others; they toil night and day, if the public interests require it, without any other pecuniary reward than the free-will offerings of a grateful people. The spirit and feeling of those that govern are reciprocated by the people, and thus is formed a bond of union, continually cemented by love and good works one towards another. It is on this righteous principle, that the Prophet Joseph Smith, and, since his death, President B. Young, and all in authority in the Church of Jesus Christ of Latter-day Saints, have governed and controlled the kingdom of God, which has been set up on the earth, in these the last days. And who shall question their right to rule, when they have been appointed by the Lord, through revelation, and that appointment has been sanctioned by the unanimous voice of the people, without division or party feeling.

What power on earth or in hell, can destroy a union thus cemented by the

bonds of love, the principles of the everlasting Priesthood, and the continual influence of the Spirit of our God. The devil may rage, and gather his hosts to war with the Saints, to burn, kill, and destroy, but as the mustard tree, when full of seed, and when the seed is scattered by the wind, will take root, and bring forth an hundred fold, so will the Saints, as they have heretofore, gather again around the source through which the Lord may see fit to reveal His mind and will to them. They will continue to increase and grow, until the little stone cut out of the mountain shall increase, and fill the whole earth, bringing to naught the corrupt systems of man's invention, until oppression, adultery, fornication, "the lust of the flesh," and the love of money, with the ten thousand evils which mar the beauty of God's fair creation, shall no more be known. "Wisdom is justified of her children," and "by their fruits ye shall know them," saith the Scriptures. "The wisdom of this world is foolishness with God." The kings, princes, governors, and presidents of the earth, shall yet seek after the God of Jacob, to know His ways, and learn wisdom from His servants, whom they now despise.

HISTORY OF JOSEPH SMITH.

(Continued from page 395.)

[October, 1838.]

During this state of affairs, General Parks arrived at Davies County, and was at the house of Colonel Lyman Wight on the 18th, when the intelligence was brought that the mob were burning houses; and also when women and children were fleeing for safety, among whom was Agnes M. Smith, wife of my brother Don Carlos Smith, who was absent on a mission in Tennessee, her house having been plundered and burned by the mob, she having travelled nearly three miles, carrying her two helpless babes, and having had to wade Grand River.

Colonel Wight, who held a commission in the 59th Regiment under his (General Parks') command, asked what was to be done. He told him that he must immediately call out his men and go and put

them down. Accordingly a force were immediately raised for the purpose of quelling the mob, and in a short time were on their march, with a determination to drive the mob, or die in the attempt; as they could bear such treatment no longer.

The mob, having learned the orders of General Parks, and likewise being aware of the determination of the oppressed, broke up their encampment and fled. The mob seeing that they could not succeed by force, now resorted to stratagem; and after removing their property out of their houses, which were nothing but log cabins, they fired them, and then reported to the authorities of the State, that the "Mormons" were burning and destroying all before them.

19th. Elder William Clayton quitted his temporal business in England, and gave

himself wholly to the ministry, and soon commenced preaching and baptizing in Manchester.

As I was driven away from Kirtland without the privilege of settling my business, I had, previous to this, employed Colonel Oliver Granger, as my agent, to close all my affairs in the Eastern States; and as I have been accused of "running away, cheating my creditors," &c., I will insert a few of the many cards and letters I have received from gentlemen who have had the best opportunity of knowing my business transactions, and whose testimony comes unsolicited.

A CARD.

Painsville, October 19th, 1838.

We, the undersigned, being personal acquaintances of Oliver Granger, firmly believe that the course which he has pursued in settling the claims, accounts, &c., against the former citizens of Kirtland Township, has done much credit to himself, and all others that committed to him the care of adjusting their business with this community, which also furnishes evidence that there was no intention on their part of defrauding their creditors.

THOMAS GRIFFITH,
JOHN S. SEYMOUR.

About this time William Morgan, Sheriff of Davies County, Samuel Bogart, Colonel William P. Penniston, Doctor Samuel Venable, Jonathan J. Dryden, James Stone, and Thomas J. Martin, made communications or affidavits of the most inflammatory kind, charging upon the "Mormons" those depredations which had been committed by the mob, endeavouring thereby to raise the anger of those in authority, rally a sufficient force around their standard, and produce a total overthrow, massacre, or banishment of the "Mormons" from the State. These and their associates were the ones who fired their own houses and then fled the county, crying "fire and murder."

It was reported in Far West, to-day, that Orson Hyde had left that place, the night previous, leaving a letter for one of the brethren, which would develop the secret.

Monday 22nd. On the retreat of the mob from Davies, I returned to Caldwell, with a company of the brethren, and arrived at Far West about seven in the evening, where I had hoped to enjoy some respite from our enemies, at least for

a short time; but upon my arrival there, I was informed that a mob had commenced hostilities on the borders of that county, adjoining to Ray County, and that they had taken some of our brethren prisoners, burned some houses, and had committed depredations on the peaceable inhabitants.

Tuesday 23rd. News came to Far West, this morning, that the brethren had found the cannon, which the mob brought from Independence, buried in the earth, and had secured it by order of General Parks. The word of the Lord was given several months since, for the Saints to gather into the cities, but they have been slow to obey until the judgments were upon them, and now they are gathering by flight and haste, leaving all their effects, and are glad to get off at that. The city of Far West is literally crowded, and the brethren are gathering from all quarters.

Fourteen citizens of Ray wrote the Governor an inflammatory epistle, one of which was Mr. Hudgins, Postmaster; and Thomas C. Burch, of Richmond, wrote a similar communication. Also the citizens of Ray, in public meeting, appealed to the Governor of the State, to give the people of Upper Missouri protection from this fearful body of "thieves and robbers," when the Saints were all minding their own business, only as they were driven from it by those who were crying "thieves and robbers."

The mail came in this evening, but not a single letter to any body, from which it is evident there is no deposit sacred to those murderers who are infesting the country and trying to destroy the Saints.

Wednesday 24th. Austin A. King and Adam Black renewed their inflammatory communications to the Governor, as did other citizens of Richmond, viz., C. R. Morehead, William Thornton, and Jacob Gudgel, who manifested no scruples at any falsehood or exaggeration to raise the Governor's anger against us.

Thomas B. Marsh, formerly President of the Twelve, having apostatized, repaired to Richmond, and made affidavit before Henry Jacobs, Justice of the Peace, to all the vilest calumnies, aspersions, lies, and slanders, towards myself and the Church, that his wicked heart could invent. He had been lifted up in pride, by his exaltations and the Revelations of Heaven concerning him, until he was ready to be over-

thrown by the first adverse wind that should cross his track, and now he has fallen, lied, and sworn to it, and is ready to take the lives of his best friends. Let all men take warning by him, and learn that he who exalteth himself, God will abase.

Orson Hyde was also at Richmond, and testified to most of Marsh's statements.

The following letter, being a fair specimen of the truth and honesty of a multitude of others which I shall notice, I give it in full—

Carrollton, Missouri, October 24, 1838.

Sir—We were informed, last night, by an express from Ray County, that Captain Bogart and all his company, amounting to between fifty and sixty men, were massacred by the Mormons at Buncombe, twelve miles north of Richmond, except three. This statement you may rely on as being true, and last night they expected Richmond to be laid in ashes this morning. We could distinctly hear cannon, and we know the Mormons had one in their possession. Richmond is about twenty-five miles west of this place, on a straight line. We know not the hour or minute we will be laid in ashes—our country is ruined—for God's sake give us assistance as quick as possible.

Yours &c.

SARSHEL WOODS,
JOSEPH DICKSON.

These mobbers must have had very acute ears to hear cannon (a six pounder) thirty seven miles. So much for the lies of a priest of this world. Now for the truth of the case. This day about noon, Captain Bogart, with some thirty or forty men, called on brother Thoret Parsons, where he was living, at the head of the east branch of Log Creek, and warned him to be gone before next day at ten in the morning, declaring also that he would give Far West thunder and lightning before next day at noon, if he had good luck in meeting Neil Gillum, who would camp about six miles west of Far West that night, and that he should camp on Crooked Creek, and departed towards Crooked Creek.

Brother Parsons despatched a messenger with this news to Far West, and followed after Bogart to watch his movements. Brothers Joseph Holbrook, and Judith, who went out this morning to watch the movements of the enemy, saw eight armed mobbers call at the house of brother Pinkham, where they took

three prisoners (Nathan Pinkham, brothers William Seely and Addison Green), and four horses, arms, &c., and departed, threatening Father Pinkham, if he did not leave the State immediately, they "would have his damned old scalp;" and having learned of Bogart's movements, returned to Far West near midnight, and reported their proceedings, and those of the mob.

On hearing the report, Judge Higbee, the first Judge of the county, ordered Lieutenant Colonel Hinkle, the highest officer in command in Far West, to send out a company to disperse the mob and retake their prisoners, whom it was reported, they intended to murder that night. The trumpet sounded, and the brethren were assembled on the Public Square about midnight, when the facts were stated, and about seventy-five volunteered to obey the Judge's order, under command of David W. Patten, who immediately commenced their march on horseback, hoping to surprise and scatter the camp, retake the prisoners, and prevent the attack threatened upon Far West, without the loss of blood.

Thursday 25th. Fifteen of the company were detached from the main body, while sixty continued their march till they arrived near the ford of Crooked River (or Creek), where they dismounted, tied their horses, and leaving four or five men to guard them, proceeded towards the ford, not knowing the location of the encampment. It was just at the dawning of light in the east, when they were marching quietly along the road, and near the top of the hill which descends to the river, when the report of a gun was heard, and young O. Banion reeled out of the ranks and fell mortally wounded. Thus the work of death commenced, when Captain Patten ordered a charge and rushed down the hill on a fast trot, and, when within about fifty yards of the camp, formed a line. The mob formed a line under the bank of the river, below their tents. It was yet so dark that little could be seen by looking at the west, while the mob, looking towards the dawning light, could see Patten and his men, when they fired a broadside, and three or four of the brethren fell. Captain Patten ordered the fire returned, which was instantly obeyed, to great disadvantage in the darkness which yet continued. The fire was repeated by the mob, and returned by

Captain Patten's Company, and gave the watchword "God and Liberty," when Captain Patten ordered a charge, which was instantly obeyed. The parties immediately came in contact, with their swords, and the mob were soon put to flight, crossing the river at the ford and such places as they could get a chance. In the pursuit, one of the mob fled from behind a tree, wheeled, and shot Captain Patten, who instantly fell mortally wounded, having received a large ball in his bowels.

The ground was soon cleared, and the brethren gathered up a wagon or two, and making beds therein of tents, &c., took their wounded and retreated towards Far West. Three brethren were wounded in the bowels, one in the neck, one in the shoulder, one through the hips, one through both thighs, one in the arms, all by musket shot. One had his arm broken, by a sword. Brother Gideon Carter was shot in the head, and left dead on the ground, so defaced that the brethren did not know him. Bogart reported that he had lost one man. The three prisoners were released, and returned with the brethren to Far West. Captain Patten was carried some of the way in a litter, but it caused so much

distress he begged to be left, and was carried into brother Winchester's, three miles from the city, where he died that night. O. Banion died soon after, and brother Carter's body was also brought from Crooked River, when it was discovered who he was.

I went with my brother Hyrum and Amasa Lyman, to meet the brethren on their return, near Log Creek, where I saw Captain Patten in a most distressing condition. His wound was incurable.

Brother David W. Patten was a very worthy man, beloved by all good men who knew him. He was one of the Twelve Apostles, and died as he lived, a man of God, and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place. One of his last expressions to his wife was—"Whatever you do else, O! do not deny the faith."

How different his fate from that of the apostate, Thomas B. Marsh, who this day vented all the lying spleen and malice of his heart towards the work of God, in a letter to brother and sister Abbot, to which was annexed an addenda by Orson Hyde.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 1, 1854.

VALEDICTORY.—With this Number of the *Star* commence the editorial labours of our successor. For two years and two months past, the performance of this onerous duty, and the others connected with the Presidency of the British Mission, has devolved upon us. Under a deep sense of our inadequacy to so great and important a task, it was with the utmost diffidence, and with a trembling hand, that we engaged in conducting a periodical, which, under the wise management of those who had preceded us—men of experience in the Church from almost its foundation, had become the medium of intelligence, and a source of spiritual instruction, to tens of thousands of Saints in the four quarters of the earth. But relying upon the aid and power of God's Spirit, to direct in so responsible a sphere, we have sought, in our feeble ability, to discharge the duties we owed to God and to His people, praying that our exertions might be sanctified to the good of many, and we trust that our labour has not been altogether in vain in the Lord.

The period of our administration has been one in which principles of the utmost importance to the Saints and the world have been advanced, and which, by our humble efforts, we have endeavoured to defend, as well as to administer that counsel and

comfort which appeared appropriate to the exigencies of the times. And it now affords us unmingled pleasure to have the privilege of retiring and giving place to our successor, who is so much more extensively qualified to promote the cause of truth, and to answer the expectations of the Saints. We fully anticipate the blessing of God will abundantly crown his exertions in aid of the many growing Missions committed to his supervision, and that the Saints will be renewed in spirit and energy, and be prompted to a greater zeal by those wise and lucid communications which his ready pen is so able to impart.

Being now released for the purpose of returning to the bosom of the Church, and of our family in Zion, we cannot leave without expressing our gratitude to God for His blessings, which have so richly abounded towards us and the British Saints, during the period of our labours among them. Those labours have been pleasing and profitable to us, and we fully realize that we have been sustained in them by the fervent prayers of the Saints, and the power of God, even beyond our most sanguine hopes. Truly it is good to trust in the Lord.

We have, during the past two years, visited many of the British Conferences, and some of the adjoining missions, and formed many agreeable acquaintances with those who have been associated with us in the work of the ministry, and which can never be forgotten; and though our labours may now be required in another portion of the vineyard, and those associations be broken off for a time, fond memory will still cherish them, and render them profitable in future life. The readiness which has been evinced by the Elders and Saints generally, to co-operate with us in all measures adopted for the welfare and gathering of the Saints, has been truly commendable, and, together with the diligent and faithful assistance of those associated with us in the Office, has afforded us confidence to act; and we look upon the work which has been accomplished, and feel satisfied with the goodness of God to His people. We have been much aided by the efficient labours of Counsellor Daniel Spencer, whose wise exertions among the Conferences have greatly contributed to their prosperity.

That same hearty co-operation, we have all confidence, will be extended to brother Franklin, and we may reasonably anticipate the work of God to marvellously increase in all its important features during the period of his administration. We deem it unnecessary to exhort the Saints to receive brother Franklin in the spirit of his Apostleship, and that authority with which he is clothed from Zion, as appears from his Letter of Appointment in our last Number. By so doing they will walk in the way of life, and inherit the approbation of Heaven. That the blessing and peculiar favour of Almighty God may richly abound unto him, and unto all who listen to his counsel, shall be our daily prayer.

Duty now calls upon us to leave the land where the hearts of many thousands of Saints beat with a most fervent desire to gather, and though we now bid them a most affectionate farewell, we hope soon to meet many of them in Zion, enjoying their fondest hopes. We most earnestly crave the prayers of the Saints while we return to an endeared home, to participate in the fond associations of family and kindred, who may be spared, through the goodness of God, to bid us welcome. And should we then more sensibly than heretofore realize the loss of a lovely son, a doting mother, brothers' children, and an affectionate uncle, who was ever filled with tender and parental care, not only for his own kindred, but the whole Church, we trust the grace of God will abundantly sustain us under all these just but afflicting providences. This humble but fervent desire to live in the hearts of the Saints among whom we have laboured, we hope to realize, while we shall ever pray that they may be kept

faithful in life, and in future worlds enjoy the presence and inherit the glory of God.

All letters, upon any manner of business connected with this Office, must henceforth be addressed, prepaid, to FRANKLIN DEWEY RICHARDS.

S. W. RICHARDS.

TO THE SAINTS AND READERS OF THE STAR.—After a lapse of a little more than two years, we find ourself again in charge of the editorial and publishing department of the Church in these lands, and feel it is no less our duty than our privilege to say, that, on receiving from brother Samuel an account of the stewardship committed unto him, it is with the utmost gratification on our part, as well as the most unalloyed pleasure and satisfaction on his.

When we look over the columns of the *Star*, his communications sparkle with the light of truth, and everywhere its management declares the wisdom and power of his God, which are upon him. The subject of emigration has been so skilfully conducted, that its growth has been commensurate with the dignity and character of the institution, and is a consolation to multitudes who hope for speedy deliverance thereby. In the office we find the business conducted with prudence and discretion; and in surveying his general labours for the Church in these lands, we find that his influence has been increasing, the power of the Holy Priesthood has been distilling as the dew of Heaven upon him, and the Saints of all the missions within reach of his influence have been strengthened and encouraged through his exertions. We say, well done, good and faithful brother, go and enter into the joys of the righteous in Zion for a season, and there be prepared more abundantly for the further duties of life that await you in the upbuilding of the Kingdom; and as you go, the prayers of thousands will ascend to the Giver of all good, for your safe and speedy passage.

It is an exalted and holy pride that animates the bosoms of faithful ministers, as they retire from their fields of labour, conscious that their works are approved of God, and will be sanctified to everlasting life in generations and worlds to come. Such is the nature of their work, and who can tell the vast good that shall result from the conversion of one honest soul from the error of his ways unto God? The work is the Lord's, and is to be accomplished by the power of His Spirit, exerted through these who by faith do obtain grace in the Priesthood to be co-workers with Him.

Trusting that with the return of the business of the office to our management, we shall also realize that aid and co-operation from the European Saints which was formerly extended to us, we feel a good degree of assurance that help may be obtained of the Lord to serve His cause profitably in these lands, by administering consolation and strength through the columns of the *Star* to its readers, as well as in the other varied and arduous duties of our calling.

The labours of the Office are very pleasingly discharged by the excellent and worthy brethren who are engaged with us; their zeal and fidelity are sufficient vouchers for the faithful performance of those varied labours necessary to the satisfaction of our patrons, in executing their orders, &c., which cannot at all times have our personal attention. With the acquisition of Elder Little to their number, we hope to insure satisfaction to all just expectations in our business transactions.

It is pleasing to observe the general interest of the Saints in these lands to maintain the circulation of the *Star*, which, when considered in connexion with the sale and circulation of so many other works as are being issued, is indeed praiseworthy. It is hoped that those who have been in the habit of contributing to its columns, whether at home or abroad, will continue to forward such communications as they may feel

inspired to write from time to time; also let those who have not, stir up their gift, that the gifts of many may edify all.

With a fixed purpose of heart to do, with our might, according to the grace of God bestowed upon us, whatever the Spirit shall dictate, and earnestly soliciting in our behalf the prayers of the righteous, we enter upon the arduous and responsible duties assigned us in the Letter of Appointment published in the last Number of the *Star*.

Elder Daniel Spencer will continue his invaluable labours in the Mission, and in the same relation with the Presidency that he has hitherto maintained. We exhort all the Saints to receive the counsels and administrations of brother Spencer as our own, administer to his comfort with liberality, and he will at all times be a blessing unto you, guiding you in the way of everlasting life.

FRANKLIN D. RICHARDS.

STAMPED EDITION OF THE STAR.—A stamped edition of the *Star* having been inquired for, we have to request that all our readers who wish to subscribe for a stamped copy will forward to us, through our Agents, the number required; and if the number called for will justify it, a stamped edition will be published.

The cost of a stamped copy will be two pence, and it can be sent free through the post to any part of the United Kingdom, to Australia, East and West Indies, Malta, Gibraltar, Cape of Good Hope, Canada, New Brunswick, Nova Scotia, Newfoundland, and, with scarcely an exception, to the other British colonies and dependencies; also to France, Switzerland, Denmark, Norway, Sweden, Panama; 2d. to Turkey, California, and Oregon; other foreign parts, to some free, and to others, from 1d. to 3d. This will enable any of our readers to send the *Star* to their friends or acquaintances, with all the postal immunities of a stamped newspaper, while at the present time the cost of sending a Number of the *Star* to any place in Britain, and to most places abroad, is according to letter postage.

A stamped copy of the *Star* will be no advantage in sending to the United States, including Utah. Any unstamped pamphlet or periodical can now be sent there at the following rates of postage—not exceeding 2oz., 1d.; above 2oz., and not exceeding 3oz., 6d.; above 3oz., 2d. per each additional oz.

FOREIGN INTELLIGENCE—Calcutta.—April 18, Elder William Fotheringham writes, Elder Woolley went to Chinsurah about ten days previously, where he baptized two persons. Elder Fotheringham was expecting to sail for England as soon as he could make the necessary arrangements.

PHRENOLOGY AND POLYGAMY.

EXTRACT FROM A LECTURE ON PHRENOLOGY BY DR. BOURNE, DELIVERED AT THE ADELPHI THEATRE, SAN FRANCISCO.

(From the "*Alla California*.")

Phrenology teaches charity and love and long suffering. Love is the fulfilment of the law. The propositions of Phrenology that I want you to understand, are—

1st. The brain is the organ of mind and emotion.

2nd. It is constituted of faculties, each separate and distinct.

3rd. Size, other things being equal, is the measure of the brain.

4th. The shape of the skull is the index of the shape of the brain.

5th. The conformation of the skull

Defines the disposition, especially where a simple mode of life has been observed.

Accept these propositions, and you are theoretical phrenologists. It is not improper to say that we have forty-two minds, for that is the number of organs now in play, and they all have to discharge their own duties, each having its own train of feelings. Each performs its own part, without interfering with the other, except in debate, in which they very often engage. I will now commence at the

LOVING GROUP PAR EXCELLENCE.

Though every faculty may be said to be one of Love; for instance—Self-Love, love of one's self; Amativeness, love of women; Acquisitiveness, love of money, &c.; thus through the whole range. Man is love—it is his whole nature. And God is love. Thus man is said to be allied to God, and he can love all that God loves. The organs of the Social Group are of the highest importance. These blend society together, husband and wife, parent and child, brother and sister, friend and friend. They are located at the back part of the head. The first of the group is Amativeness. It is the great bond of union between the sexes. All true and fair men recognise it. It is the primary organ for the reproducing of the species. In rude men it is coarse, and it renders them vulgar and debased. Among true men its exercise gives man a noble, self-sacrificing spirit and generous daring. It will make him tender and gentle to woman, (unless he be debased,) and respectful. It gives to woman a happy, sparkling love and power. The abuse of this faculty has been the cause of more crime than any other faculty in the human brain. The wretched ignorance which has hitherto prevailed must be removed, and the future will say to the past, "Avaunt, hideous spectre." The Social Group give a fulness to the part of the head where they are developed. In man, they form one-fifth of the whole brain; in woman, one-eighth. Some idea of their influence on the organism of man may be inferred from this fact. The faculty of

UNION FOR LIFE

is directly on the top. It causes our individual attachments. When largely developed, our love for our companion of the other sex is inviolable; and when it and Amativeness are large, unalterable. "Martin Van Buren is one of the most extra-

ordinary specimens of that kind. He has been a widower for nearly forty years; he lost his wife in his early life, and so strong was his attachment to her that he never married again." When this organ is small there is an inclination to love the whole opposite sex, and this brings me to the most interesting part of my lecture to night. I recently made an examination of a head in which the organ of Union-for-Life was scarcely perceptible. I remarked "this man loves every woman he sees," or something to that effect. I afterwards learned that he was a Mormon who had three wives, and intended to have ten when he was able to support them. On learning that, I reviewed the examination that I had made, and found it to be perfectly correct. He was a most energetic, untiring, business man—shrewd, and keen, with a reasonable share of the moral and religious; honest; aspiring; ambitious; a warm friend; courageous and resolute; just the very kind of a man calculated to make an earnest, go-a-head, first-rate, good citizen. Yet that man had actually three wives, and intended to have ten more if he could support them. As far as my own organization is concerned, I cannot sympathize in such views as those, nor can I tolerate polygamy. I confess that at first the thought would shock me, but here was a case for investigation, and one too good to be lost sight of. Here was a moral and virtuous man openly confessing to acts at which almost everybody in the civilized world revolts. "What is the cause?" I asked myself. I will give you the solution as follows:—It was the best illustration of the organ "Union-for-life" ever given, and it establishes more perfectly its existence than any other experiment on the subject. It proved unquestionably that there is such an organ, though it is not even inserted in some phrenological charts. From my examination I find that it is a truthful position that such an organ exists. The religious belief of that gentleman permitted polygamy. There are many here whose religious belief permits a great many curious and extraordinary things; one man believes that it is his solemn duty to be sprinkled; another to be dipped in water, and that, he calls baptism; another that he must take the Lord's Supper; and another that he must not. There are a great many distinctions and differences among men, and all springing from religious belief.

Well, this man's religious belief is that he can have as many wives as he can honourably and justly maintain. Now, I ask, but at the same time, remember that I am not a defender of Mormonism, who has a right to condemn or oppose his religious belief? I ask you, who has a right to object to your sprinkling or baptism? Ask yourselves, each, that question, and do not be afraid. Look every thing right straight in the eye, and right through and through, and if you have gotten a good sight of the truth, stand by it, "fodder or no fodder." Well, as I said before, it was his religious belief. It is a duty to him to have as many wives as he can maintain. He obeys only his feelings of duty. Conscience regulates all our good emotions and prompts us to duty, continually crying "duty, duty!" It makes a man look right through, and to perform his duty if he has got moral courage. Now what brings me here to night? not money—that, you can all swear to (laughter)—not for fame, for I do not aspire to it—it is duty. When this organ is large and well developed, it is the most beautiful of the organs. The Mormon loves all women, and would marry all the women on God's earth if he could support them. (Laughter.) Now I say, here is a man who may be set down as a good man in the community—a good member of society, and yet this man has three wives and eight children; and he is but thirty years of age. He is an honest man—known everywhere for his honesty. Now, all these wives arouse this man to energy, and give an impetus to all his actions. I say that he is a good member of society; he says he has got all the qualifications to make him such, there is only one point of

difference between him and the great mass of his species, viz., the organ of "Union-for-Life" was not well developed. I have had it in my power to examine a great many Mormon heads, and I certainly found in some cases that the organ existed. As far as my acquaintance goes with the Mormons, I pronounce them honest men. I examined hundreds of their heads—to be sure I found some of them rogues. The women harmonize with these views, and actually prompt their husbands to get a greater number of wives. Their families enjoy themselves more than we do in society. I have this from the testimony of those who do not approve of Mormonism. We therefore may adduce this fact, that there is something in their organism that invites polygamy, and the consequence is that Phrenology invites us to a large share of charity—that charity and love which enable us to bear with our neighbour in all he does, and if we seriously believe that he is in the wrong, to labour to remove it, and by all means through kindness. I will here take the liberty of remarking that this people, occupying the middle of this country—the backbone of the continent—have subdued the wilderness around them, and we should treat them with that forbearance which God himself demands, and without which we cannot hope for mercy ourselves. When we think of these people let us remember that we were not appointed their judges—we made not their laws, and have nothing to do with them. Let us let them alone, unless to do them good. I feel privileged to say that as far as I know, this intolerance and bigotry on your part is not warranted by the circumstances.

HOME INTELLIGENCE—WALES.

STATE OF THE WORK IN WALES—ALSO REMINISCENCES OF PRESIDENT WILLARD RICHARDS AND THE CARTHAGE TRAGEDY.

14, Castle Street, Merthyr, June 13, 1854.

President S. W. Richards—Dear Brother—Indisposition, which has been increasing of late, has debarred me the privilege of communicating my feelings as often as I have wished, realizing as I do, that from thence emanates my strength and consolation. And although I feel

something better to-day, brother Daniels having washed, anointed me, &c., yet I am but measurably relieved, my lungs are so affected. By dint of perseverance and some *bed work*, I have been enabled to have out in time the 23rd No. of the *Udgorn*, yet I am far from "giving up the ship," but feel

determined to do what I can, and I am comforted inasmuch as the Lord prospers His work in our midst. It is increasing, though gradually, yet generally assuming a healthful and promising aspect, love and union abounding.

I can, with yourself and thousands, truly lament our loss in the decease of our highly-esteemed father in the Lord—President Willard Richards. He needs no help from man, his *works*, great, heroic, and God-like in the cause of truth, are engraven on the hearts of thousands, and are more stupendous monuments of His greatness than a Pompey's Pillar, or a Cleopatra's Needle, that aspires in the air to proclaim the greatness of mortals.

Many scenes transpired during my acquaintance with him at Nauvoo, over which memory lingers dearly. By him, more than once have I been embosomed in the embrace of the great "Father of Waters" there, at the sacred spot—the deed more so, the dead revere it. Was he benevolent? From house to house, and tent to tent, as they were scattered along the unhealthy "flats," have I seen him administer aid and consolation to afflicted brethren and sisters, and many, in answer to his prayers, were healed by the power of God.

Subsequently, through the rage of mobs, who thirsted for the blood of innocence, did he, like a magnet true to its pole, defend the cause of the injured. I watched his firm, unflinching course amid the rage of Carthage mobs in that never-to-be-forgotten tragedy. Two days and nights in Carthage prison, assailed by the insults, yells, and curses of assassins, his testimony to the truths of heaven, and to the innocence of the incarcerated Prophet, he bore, in the face of those whose bayonets through the iron bar between would fain have run him through.

I, even now, well remember the scene, the facts, when on the last night that the martyred Prophet slept on this blood-stained earth, some four or five true-hearted brethren side by side with him, lay on the floor, while Willard Richards was left in the dark by the last candle accessible, before he had wearied himself in writing in defence of his much loved Prophet; and ere he fell asleep, the

rush of the midnight assassins against our prison door gave each an opportunity to test his strength and integrity.

A few hours before his death, Joseph the Prophet desired me to inform Gov. Ford of the threats of the "guards," to assassinate him "before sun-down," which I did *three different times*, and demanded protection in vain. The guards, aware, refused to let me re-enter the prison. Joseph, Hyrum, all remonstrated, but in vain. I was requested to seek of Col. Deming, a passport for Dr. Richards, which I secured. Failing to force my way in through the guards, Willard Richards came outside, and in private he replied, when informed of the threats of the mobs—"May the Lord protect your life in their midst. Here is a letter. Go, by request of the Prophet."

In all trying scenes, calm but immovable was his course, beyond a parallel.

More recently still, I remember when aspirants would illegally seize the reins of government in the absence of their legitimate owner, his voice, like the roar of a lion in the forest, reverberated through the devoted "Grove," until the fainting hearts of evil-doers quaked like aspen leaves, and dared not recoil from the effect of his rebuke.

I have partly forgotten self, in view of the past deeds of the departed hero; and though these ideas never before blacked the face of paper, nor have others known them all, yet 'tis passing sweet to linger o'er the memory of departed worth, and transcribe with pen on paper what the actor has engraven on memory's tablets, reserved for the archives eternal.

But, it is a fact—he has gone—gone to Joseph and Hyrum, who have doubtless longed to welcome him to his new field of labour. Blessed, thrice honoured be his ever great name, and may eternities successively crown him with the fruits of his labours.

My very kind respects to dear brother Franklin. I saw him the night before last. He looked better than when he had the *ague* here. Also remember me kindly to brother Spencer and brother Little.

Your brother,
D. JONES.

WISDOM FROM ROYAL LIPS.—"You see that the boat in which we sit," said one of the emperors of China to his son, "is supported by the water, which at the same time may rise and overwhelm it; remember the water represents the people, while the emperor is only the boat swimming by its favour."

THE SWISS MISSION.

ACCOUNT OF ELDER MAKER'S LABOURS AND SUCCESS IN BASEL AND ZURICH, ALSO HIS IMPRISONMENT AND LIBERATION.

Zurich, June 5, 1854.

Dear Brother S. W. Richards—As President T. B. H. Stenhouse stated in his letter that I would probably write soon, and give an account of my imprisonment, &c.; I will endeavour to relate a few particulars, as briefly as possible, of my mission on the continent.

On the 22nd of January, 1853, I came to Hamburg, in company with brothers Spencer, Houtz, Riser, and Secrist, but finding little liberty there, I prayed the Lord to open a field of labour for me in Switzerland. Brother Carn received a letter from President Stenhouse to send him an Elder or two. I rejoiced at the news, and on the 23rd of March, the same year, I left Hamburg for Basle, by the counsel of President Carn, with his blessing and assistance, and with a quantity of German books.

On the 26th of the same month, I arrived at Basle, and by the blessing of God, and the wise counsel of President Stenhouse, I commenced labouring in Basle. I found it a hard place, but by tugging up hill a long while I baptized sixteen persons. These were very poor, and could render me little assistance, and I being driven out of Basle to Bersfelden, we thought it best that I should go to Zurich to labour.

On the 3rd of December, I left Basle, according to the directions of President Stenhouse, and came to the city of Zurich, to labour here and in the country around. I commenced to do a good work here, by labouring from house to house; and people came to my rooms which I rented. It was not long before I began to baptize, and the preachers, finding that their craft was in danger, commenced publishing many lies against me, such as that I had spoken against their laws. One preacher, by the name of Ashman, a Baptist, published an article in a daily paper, stating many lies, and said he hoped the police authorities would drive me out of Zurich and vicinity.

On the 29th of March, I received a written note to leave Zurich without re-

course to law. But I continued my labours, and kept out of the sight of the police, and baptized those that desired baptism.

On the 2nd of April, I went to the police, and asked them why I must leave Zurich. The director, Mr. Ferce, said that I was ordered out, and that was enough for me to know, and if I did not go willingly they would force me. I told him that I would not leave willingly, that I had not broken their law; or, if I had, they should prove it. He then called in fifteen policemen and said they would force me. I told them that they did not know what they were going to do, that I was their friend, and had come to do them good, and God and the holy angels knew it. They then appeared struck, and they left me and went out. I then told them it was noon and I wanted my dinner. They said I might go, but I was to leave the next day. I said I would not, and went to my dinner.

I went to a lawyer, and he drew up a writing against their proceedings, and I handed it to the Council of Zurich, and there it lies yet. They find their law cannot take hold of me, as there is religious liberty here by law, but they thought they would scare me out of Zurich.

The next day there came a policeman to my room, and said that I should go to the police office. I went with him, and they insulted me by asking me many unbecoming questions. They told me to strip off my coat and vest, and they searched my pockets and felt my person, to see whether I had any thing concealed about my body. They said, they intended to send me to America, then told me to put on my clothes, and one of them said that I should follow him, and that I must go to prison. I told him I was prepared. He told the gaoler to keep me on half rations.

The gaoler appeared at first very rough, but afterwards became more friendly. I made friends with those prisoners that were in the room with me, and preached the Gospel to them, and they said they be-